

THE  
LATE P's DIRECTOR,  
FOR THE  
CHURCH SERVICE  
ON  
SUNDAYS AND HOLY DAYS,  
For the YEAR of our LORD  
M DCCXCII.

BEING LEAP YEAR.

TO WHICH IS ADDED

The COLOURS of the CHURCH, the Proper  
PSALMS at VESPERS and COMPLIN, TIMES  
FOR GAINING INDULGENCES, OBITUARY,  
and NEW YEAR'S GIFT.

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Dominical Letters A.G.  
Epact 6  
Septuagesima Feb, 5  
Ash Wednesday 22  
Easter Sunday Apr. 8

Ascension Day May 17  
Whitsunday — 27  
Corpus Christi June 7  
Sundays after Pentecost 26  
Advent Sunday Dec. 2

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By Permission.

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L O N D O N :

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## EPISCOPALATION.

**A** P. signifies Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. signifies double; semid. semidouble; simp. simple; white, red, &c. in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. signifies Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the church Service, the white is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The purple or violet, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. Green is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the white is used. The black is used on Good-Friday, and in Masses of Requiem for the Dead, which may be said on any day, which is not a Sunday or a Double, except the day from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecost and of Corpus Christi.

## OBSCURE.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1790, printed by P. COGLAN, price only Three Shillings—Which beside taking in the New Saints—contains the whole Vespers and Compline for the Year—the Ordinary of the Mass, with the Prefaces, Litanies, Hymns, Antiphons and Psalms Benediction, the Exurget and Litany of the Saints for R

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—the proper authorised Prayers to be recited before any of the hours of Divine Office—and Instructions for Vespers, with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the size of a large card.

### AT VESPERS, OR EVENING OFFICE,

The following Psalms are used on SUNDAYS, page 63, when no Feast occurs. Psalm cix. Dixit Dominus, 64. cx. Confitebor, 66. cxxi. Beatus Vir, 68. cxii. Laudate Pueri, 70. cxiii. In Exitu Israel, 71. Luke i. 77. Magnificat.

*On the FEASTS of APOSTLES* 229.—At first Vespers are used the four first Psalms; but instead of the Fifth, Psalm cxvi. Laudate Dominum omnes Gentes 171; and in the second Vespers are said the Psalm cix. Dixit Dominus, 64. cxii. Laudate pueri Dominum, 70. cxv. Credidi propter, 32. cxxv. In convertendo Dominus, 234. cxxxix. Domine robasti me, 235.

*On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS,* 252.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 171. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter uod, 232.

*On the FEAST of a CONFESSOR and BISHOP,* 259.—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 171. In the second Vespers as the first, except the last, which is Psalm cxxxii. Memento Domine David, 260.

*On the FEASTS of a CONFESSOR not a BISHOP,* 268.—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

*On the FEASTS of the B. V. MARY,* 272—and also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix. Dixit Dominus, 64. cxii. Laudate Dominum, 70. cxxi. Laetatus sum in his, 221. cxxvi. si Dominus ædificaverit, 223. cxlvii. Lauda Jerusalem minum, 224.

*On the FEASTS of ST. MICHAEL and all ANGELS,* 564—the first Vespers are Psalms, common for Sundays, except

the last Psalm xvi. Laudate Dominum omnes Gentes, 171; and in the second Vespers, Psalm cxxxvii. Confitebor, &c. 417.

*On the DEDICATION of a CHURCH*, 282.—The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii. Lauda Jerusalem Dominum, 224.

*On CHRISTMAS DAY*, 302.—In the first Vespers as on the Feasts of Confessors not Bishops; and in the second Vespers, cix. Dixit Dominus, 64. cx. Confitebor tibi Domine, 66. xxi. Beatus vir, 68. cxxix. De profundis, 306. cxxxii. Memento Domine David, 260.

*On the EPIPHANY, EASTER and WHIT-SUNDAYS*, 330, The Psalms are as on Sundays.

*On the ASCENSION of our LORD*, 170.—The four first Psalms as for Sundays; but instead of the last, Psalm cxvi. Laudate Dominum omnes, 171.

*On the FEAST of CORPUS CHRISTI*, 190.—Psalm cix. Dixit Dominus, 64. cx. Confitebor, 66. cxv. Credidi propter, 228. cxxvii. Beati omnes qui, 191. cxlvii. Lauda Jerusalem, 192.

*VEPERS for the DEAD*, 601—Psalm cxiv. Dilexi quoniam 601. cxix. Ad Dominum, 603. cxx. Levavi oculos, 604 cxxix. De profundis, 606. cxxxvii. Confitebor tibi, 607.—And concludes with Psalm l. Miserere mei Deus, 659.

*At COMPLIN, or NIGHT OFFICE*, 86.—Psalm iv. Cum invocarem, 90. xxx. In te Domine, 91. xc. Qui habita<sup>23</sup> 92. cxxxiii. Ecce nunc benedicite, 95. Luke ii. Nunc de<sup>22</sup> mittis, 98. BENEDICTION, 635. Psalm cxvi. Laudate Dom<sup>21</sup> omnes Gentes, 637. Psalm lxvi. Deus Misereatur, 638. I. Rere mei Deus, 659. Psalm xix. Exaudiet for the King<sup>25</sup> Miserere, p. 55.

*The Suffrages*, 79, or common Commemorations of <sup>27</sup> 2 blessed Lady, of SS. Peter and Paul, of the Patron Sain<sup>28</sup> 2 and the Prayer for Peace, are recited after the Prayer<sup>29</sup> 2 Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity<sup>23</sup> Sunday.

● signifies New Moon  
◆ First Quarter.

○ Full Moon.  
◆ Last Quarter.

## 1792. ♫ JANUARY, 31 Days.

8 1 SUNDAY THE CIRCUMCISION of our Lord, (vacant) doub of second class, white. Vesp of the Feast, com of S Stephen.

9 2 Mond. Octave of S Stephen, doub, red.

10 3 Tues. Octave of S John, doub, white.

11 4 Wedn. Octave of Holy Innocents, doub, red.

12 5 Thurs. Octave of S Thomas B M. doub, red.

13 6 Frid. The EPIPHANY of our Lord, doub of first class with an Octave, white. Vesp of the Feast. Abstinence.

*The Indulgence ends.*

14 7 Sat. Of the Octave semid, white, abstinence.

15 8 SUNDAY within the Octave semid, white. Vesp of it, com of the Octave.

9 9 Mond. Of the Octave semid, white.

17 10 Tues. Of the Octave semid, white.

18 11 Wedn. Of the Octave semid, white.

19 12 Thurs. Of the Octave semid, white.

20 13 Frid. The Octave day doub, white, abstinence.

21 14 Sat. S Hilary B, Conf. semid, white, abstinence.

22 15 SUNDAY second after Epiphany. The Holy Name of Jesus doub of second class, white. Vesp of the Feast, com of the Sunday, and of S Marcellus.

23 16 Mond. S Marcellus P M. semid, red.

28 17 Tues. S Anthony Abb Conf. doub, white.

25 18 Wedn. S Peter's Chair at Rome, great doub, white.

26 19 Thurs. S Wulstan B. of Worcester, and Conf. doub, white.

27 20 Frid. SS Fabian and Sebastian MM. doub, red, abstinence.

28 21 Sat. S Agnes V M. doub, red, abstinence.

29 22 SUNDAY, third after Epiphany, semid, green. Vesp of the Sunday com of S Raymund, and of S Emerentiana V M.

23 23 Mond. S Raymund Conf. semid, white.

27 24 Tues. S Timothy BM. semid, red.

25 25 Wedn. Conversion of S Paul, great doub, white.

3 26 Thurſ. S Polycarp B M. ſemid, red.

4 27 Frid. S John Chrysotom B. Conf. Dr. doub, white, abſtinence.

5 28 Sat. S Paul firſt Hermit (from Jan 15) Conf. doub, white, abſtinence.

6 29 SUNDAY, fourth after Epiphany, S Francis de Sales B. Conf. doub, white. Vesp of him, com of the Sunday, and of S Martina.

7 30 Mond. S Martina VM. ſemid, red.

1,1

D 31 Tues. S Peter Nolasco Conf. doub, white,

## F E B R U A R Y, 29 Days.

9 1 Wedn. S Ignatius B M. ſemid, red.

10 2 Thurſ. Candlemas-day, doub of ſecond class. Feaſt of Devotion, white. Vesp of the Feaſt com of SS Vincent and Anastasius, and of S Blaſius B M. After Complin, *Ave Regina*.

11 3 Frid. SS Vincent and Anastasius MM. (from Jan 28) ſemid, red, abſtinence.

12 4 Sat. S Andrew Corsini B, Conf. doub, white abſtin.

13 5 SEPTUAGESIMA SUNDAY, purple. Vesp of S Agatha, com of the Sunday, and of S Dorothy VM. red.

14 6 Mond. S Agatha VM. (from yesterdaу) doub, red.

15 7 Tues. S Romuald Abbot Conf. doub, white.

2,56

① 8 Wedn. S John de Matha Conf. doub, white.

17 9 Thurſ. S Apollonia VM. ſimple, red.

18 10 Frid. S Scholastica V. doub, white, abſtinence.

19 11 Sat. Of our Lady, white, abſtinence.

20 12 SEXAGESIMA SUND. purple. Vesp of the Sunday.

21 13 Mond. Feria, purple.

22 14 Tues. S Valentine M, ſimple, red.

9,51

② 15 Wedn. SS Faſtiuſius and Jovita MM. ſimple, red.

24 16 Thurſ. Feria, purple.

25 17 Frid. Feria, purple, abſtinence.

26 18 Sat. Of our Lady, white, abſtinence.

27 19 QUINQUAG. SUNDAY, purple. Vesp of the Sunday.

28 20 Mond. Feria, purple.

29 21 Tues. Feria, purple.

1762

## M A R C H, 31 Days.

- Ash Wednesday. *purple.*
- 5 4 22 The Fast of Lent to be continued till Easter, on all Days but Sundays, and on Sundays, abstinence.
- 2 23 Thurs. S Peter's Chair at Antioch (from yesterday), great doub, *white.*
- 3 24 Frid. Feria, *purple.*
- 4 25 Sat. S Mathias Ap, doub of second class, *red.* Feast of Devotion.

*The Indulgence begins.*

- 5 26 SUNDAY, first of Lent, *purple.* Vesp of the Sunday.
- 6 27 Mond. Feria, *purple.*
- 7 28 Tues. Feria, *purple.*
- 8 29 Wedn. Ember-day, *purple.*

1824

## M A R C H, 31 Days.

- 9 1 Thurs. S David B. Conf. and Patron of Wales, doub, *white.*
- 10 2 Frid. S Chad B. of Litchfield, and Conf. doub, *white.* Ember-day.
- 11 3 Sat. Ember-day, *purple.*
- 12 4 SUNDAY, second of Lent, *purple.* Vesp of the Sunday, com of S Casimire.

*The Indulgence ends.*

- 13 5 Mond. S Casimire Conf. (from yesterday) semid, *white.*
- 14 6 Tues. Feria, *purple.*
- 15 7 Wedn. S Thomas of Aquin Conf. Dr. doub, *white.*
- 16 8 Thurs. S Felix B. Conf. doub, *white.*
- 17 9 Frid. S Frances of Rome, Wid. doub, *white.*
- 18 10 Sat. Forty MM. semid, *red.*
- 19 11 SUNDAY, third of Lent, *purple.* Vesp of S Gregory, com of the Sunday, *white.*
- 20 12 Mond. S Gregory P. Conf. Dr. doub, *white.*
- 21 13 Tues. S John of God, Conf. (from the 11.) doub, *white.*
- 22 14 Wedn. Feria, *purple.*
- 23 15 Thurs. Feria, *purple.*
- 24 16 Frid. Feria, *purple.*

25 17 Sat.

8

## A P R I L, 30 Days.

1792

25 17 Sat. S Patrick B. Conf. and Ap of Ireland, semid, white.

26 18 SUNDAY, fourth of Lent, purple. Vesp of S Joseph com of the Sunday, white.

27 19 Mond. S Joseph Conf. doub of second class, white. Fealt of Devotion.

28 20 Tues. S Cuthbert B. of Lindisfarne and Conf. doub, white.

29 21 Wedn. S Bennet Abbot and Conf. doub, white.

22 Thurs. Feria, purple.

5.50

1 23 Frid. Feria, purple.

2 24 Sat. Feria, purple.

3 25 PASSION SUNDAY, purple. Vesp of the Annunc. com of the Sunday, white.

4 26 Mond. Annunciation of the B. Virgin (from yesterday), doub of second class, white.

5 27 Tues. Feria, purple.

6 28 Wedn. Feria, purple.

7 29 Thurs. Feria, purple.

8 30 Frid. The Sorrows of the B. Virgin, great, doub, white.

D 31 Sat. Feria, purple.

3.36

The Indulgence begins.

## A P R I L, 30 Days.

10 1 PALM SUNDAY, purple. Vesp of the Sunday.

11 2 Mond. Feria, purple.

12 3 Tues. Feria, purple.

13 4 Wedn. Feria, purple. In the Afternoon, Tenebræ.

14 5 Maunday Thursday, doub of first class, white. In the Afternoon, Tenebræ, purple.

15 6 Good Friday, doub of first class, black. In the Afternoon, Tenebræ, purple.

7,22 7 Holy Saturday, doub of first class, white. After Compline, *Regina Cæli*.

Here begins the Paschal Time.

17 8 EASTER SUNDAY, doub of first class, with an Offertory, white. Vesp of the Feast.

18 9 EASTER MONDAY, doub of first class, white. Vesp of the Feast.

19 20 Eas.

1792

M A Y, 31 Days.

9

19 10 Easter Tuesday, doub of first class, *white*. Feast of Devotion. Vesp of the Feast.

20 11 Wedn. Of the Octave semid, *white*.

21 12 Thurs. Of the Octave semid, *white*.

22 13 Frid. of the Octave semid, *white*, abstinence,

1,16

14 Sat. Of the Octave semid, *white*, abstinence.

24 15 LOW-SUNDAY, doub, *white*. Vesp of the Sunday, com of S Francis of Paula.

*The Indulgence ends.*

25 16 Mond. S Francis of Paula, Conf. (from Apr 2) doub, *white*.

26 17 Tues. S Richard B. of Chichester and Conf. (from Apr 3.) doub, *white*.

27 18 Wedn. S Isidore B. C. Dr. (from Apr 4) doub, *white*.

28 19 Thurs. S Vincent Ferrerius Conf. (from Apr 5) doub, *white*.

29 20 Frid. S Leo P. C. Dr. (from Apr 11) doub, *white*,  
7,36 abstinence.

21 Sat. S Anselm B. C. Dr. doub, *white*, abstinence.

22 SUNDAY, second after Easter, *white*. Vesp of S. George, com of the Sunday, *red*.

3 23 Mond. S George M. doub of first class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of S Fidelis.

4 24 Tues. S Fidelis M. doub, *red*.

5 25 Wedn. S. Mark Evang, doub of second class, *red*. Litanies, *purple*, abstinence.

6 26 Thurs. SS Cletus and Marcellinus PPMM. semid, *red*.

7 27 Frid. Of the Octave semid, *red*, abstinence.

8 28 Sat. of the Octave semid, *red*, abstinence.

10,2

29 SUNDAY, third after Easter. S Peter M. doub, *red*. Vesp of him to the little Chapter, then of the Octave of S George, com of S Peter, and of the Sunday.

10 30 Mond. The Octave of S George, doub, *red*.

M A Y, 31 Days.

1 Tues. SS Philip and James, App, doub of second class, *red*. Feast of Devotion. Vesp the second of App, com of S Athanasius.

12 2 Wedn.

12 2 Wedn. S Athanasius B. C. Dr. doub, *white*.  
 13 3 Thurf. The finding of the Cross, doub of second class, *red*. Feast of Devotion. Vesp of the Feast com of S Monica.  
 14 4 Frid. S Monica Wid. doub *white* abstinence.  
 15 5 Sat. S Catherine of Siena V. (alias Apr 30) doub, *white*, abstinence.  
 ( 6 SUNDAY, fourth after Easter. S John Evang before the Latin Gate, great doub, *red*. Vesp the second of App, com of S Stanislaus, and of the Sunday.  
 17 7 Mond. S Stanislaus B. M. doub, *red*.  
 18 8 Tues. Apparition of S Michael, great doub, *white*.  
 19 9 Wedn. S Gregory Nazianzen B. C. Dr. doub, *white*.  
 20 10 Thurs. S Antoninus B. Conf. semid, *white*.  
 21 11 Frid. S Pius V. P. Conf. (alias the 5.) doub, *white*, abstinence.  
 22 12 Sat. SS Nereus, Achilleus, &c. MM. semid, *red*, abstinence.  
 7,44 13 Sunday, fifth after Easter, *white*. Vesp of the Sunday, com of S Hermengild, and of S Boniface M.  
 24 14 Mond. S Hermengild M. (from Apr. 13) semid, *red*. Rogation Day (Litanies *purple*), abstinence.  
 25 15 Tues. SS Soter and Caius PP. MM. (from Apr 22) semid, *red*. Rogation Day (Litanies *purple*) abstin.  
 26 16 Wedn. S Ubaldus B. Conf. semid, *white*. Rogation Day and Vigil (Litanies *purple*) abstinence.  
 27 17 Thurs. ASCENSION DAY, doub of first class, with an Octave, *white*. Vesp of the Feast, com of S Venantius.  
 28 18 Frid. S Venantius M. doub *red*, abstinence.  
 29 19 Sat. S Dunstan AB, of Canterbury and Conf. doub, *white*, abstinence.  
 ( 20 SUNDAY within the Octave, *white*. Vesp of S Peter Celestine, com of the Sunday, and of the Octave.  
 9,59 21 Mond. S Peter Celestine P. and Conf. doub, *white*.  
 2 22 Tues. S Paschal Baylon Conf. (from May 17) doub, *white*.  
 3 23 Wedn. Of the Octave semid, *white*.  
 4 24 Thurs. The Octave Day, doub, *white*.  
 5 25 Frid. S Aldelm B: of Salisbury, and Conf. doub, *white*, abstinence.  
 6 26 Sat. Whitsun-Eve, semid, *red*, fast.

## 1792 J U N E, 30 Days.

11

*The Indulgence begins.*

7 27 WHIT-SUNDAY, doub of first class, with an Octave, *red.* Vesp of the Feast.

8 28 WHIT-MONDAY, doub of first class, *red.* Vesp of the Feast.

1,43 29 Whit-Tuesday, doub of first class, *red.* Feast of Devotion. Vesp of the Feast.

10 30 Wedn. Of the Octave semid, *red.* Ember-day, fast.

11 31 Thurs. Of the Octave semid, *red.*

## J U N E, 30 Days.

12 1 Frid Of the Octave semid, *red.* Ember-day, fast.

13 2 Sat. Of the Octave semid, *red.* Ember-day, fast. After Vesp the *Salve Regina.*

*Here ends the Paschal Time.*

14 3 TRINITY SUNDAY, doub of second class, *white.* Vesp of the same, com of S Augustin.

15 4 Mond. S Augustin, *Ap of England,* B. and Conf. (from May 26) doub of second class, *white.*

16 5 Tues. S Philip Neri Conf. (from May 27) doub, *white.*

17 6 Wedn. S Norbert B. Conf. doub, *white.*

18 7 Thurs. CORPUS-CHRISTI, doub of first class, with an Octave, *white.* Vesp of the same, com of S William.

19 8 Frid. S William AB. of York, and Conf. doub, *white,* abstinence.

20 9 Sat. Of the Octave semid, *white,* abstinence.

21 10 SUNDAY within the Octave, and second after Pentecost, *white.* Vesp of S Barnabas, com of the Sunday, and of the Octave, *red.*

22 11 Mond. S Barnabas Ap, great doub, *red.*

23 12 Tues. S John Conf. doub, *white.*

24 13 Wedn. S Anthony of Padua, Conf. doub, *white.*

25 14 Thurs. the Octave day, doub, *white.*

26 15 Frid. S Basil B. C. Dr. (from yesterday) doub, *white,* abstinence.

*The Indulgence ends.*

27 16 Sat.

27 16 Sat. S Bernardin Conf. (from May 20) semid, *white*, abstinence.

28 17 SUNDAY, third after Pentecost, *green*. Vesp of the Sunday, com of S Mary Magdal, and of SS Marcus, &c. MM.

29 18 Mond. S Mary Magdalen of Pazzi, Virg. (from June 3, al May 25) semid, *white*.

● 19 Tues. S Juliana, Virg. *doub*, *white*.

12.43

1 20 Wedn. S Margaret Q. of Scots, Wid. (from the 10) semid, *white*.

2 21 Thurs. Feria, *green*.

3 22 Frid. S Alban M. great *doub*, *red*, abstinence.

4 23 Sat. Vigil of S John Bapt, *purple*, abstinence.

5 24 SUNDAY, fourth after Pentecost, Nativ. of S John Bapt, *doub* of first class, with an Octave, *white*. Vesp of him, com of S William, and of the Sunday.

6 25 Mond. S William. Abbot and Conf. *doub*, *white*.

7 26 Tues. SS John and Paul MM. *doub*, *red*.

D 27 Wedn. Of the Octave semid, *white*.

2,17

9 28 Thurs. Vigil of SS Peter and Paul, S Leo P. and Conf. semid, *white*. fast.

*The Indulgence begins.*

10 29 Frid. SS PETER and PAUL App. *doub* of first class with an Octave, *red*. Vesp of them, abstinence.

11 30 Sat. Commemoration of S Paul Ap. *doub*, *red*, abstinence.

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J U L Y 31 Days.

12 1 SUNDAY fifth after Pentecost, Octave-day of S John Bapt. *doub*, *white*. Vesp of the Visitation, com. of John of the Sunday, of the App. and of the MM.

13 2 Mond. Visitation of the B. Virgin, *great doub*, *white*.

14 3 Tues. Of the Octave of the App, semid, *red*.

7.23

● 4 Wedn. Of the Octave of the App, semid, *red*.

16 5 Thurs. Of the Octave of the App, semid, *red*.

17 6 Frid. The Octave-day, *doub*, *red*, abstinence.

*The Indulgence ends.*

18 7 Sat. Transl. of S Thomas M. great doub, *red*, abst.

19 8 SUNDAY sixth after Pentecost, *green*. Vesp of the Sunday, com of S Elizabeth.

20 9 Mond. S Elizabeth Wid. (from yesterday) sem, *white*.

21 10 Tues. Seven Brothers MM semid, *red*.

1.46

22 11 Wedn. S Pius I. PM. simple, *red*.

23 12 Thurs. S John Gualbert, Abb. Conf. doub, *white*.

24 13 Frid. S Anaclete PM, semid, *red*, abstinence.

25 14 Sat. S Bonaventure BC. Dr. doub, *white*, abstain.

26 15 SUNDAY seventh after Pentecost, S Swithin, B of Winchester and Conf. doub *white*. Vesp of our Lady com of S Swithin, and of the Sunday.

27. 16 Mond. Our Lady of Mount Carmel, great doub, *wh.*

28 17 Tues. S Osmund B. of Salisbury and Conf. doub, *wh.*

29 18 Wedn. S Camillus Conf. doub, *white*.

3.43

30 19 Thurs. S Vincent of Paula Conf. doub, *white*.

2 20 Frid. S Jerome Æmilian Conf. doub, *white*, abstain.

3 21 Sat. S Henry Emp. Conf semid, *white*, abstinence.

4 22 SUNDAY eighth after Pentecost, S Mary Magdalene, doub, *white*. Vesp of her to the little chapter, then of S Apollinaris, com of S Mary Magdalene, of the Sunday, and of S Liborius B. Conf, *red*.

5 23 Mond. S Apollinaris BM, doub, *red*.

6 24 Tues. Vigil. S Alexius Conf, semid, *white*.

7 25 Wed. S James Ap doub of second class, *red*. Feast of devotion. Vesp of him, com of S Ann.

8 26 Thurs. S Ann great doub, *white*. Feast of Devotion.

11.58

9 27 Frid. S Pantaleon M, simple, *red*, abstinence.

10 28 Sat. SS Nazarius, &c. MM, semid, *red*, abstinence.

11 29 SUNDAY ninth after Pentecost, *green*. Vesp of the Sunday, com of S Martha, and SS Abdon and Senen, MM.

12 30 Mond S Martha Virg (from yesterday) semid, *white*.

13 31 Tues. S Ignatius, Conf doub, *white*.

14

## A U G U S T 31 Days.

16 3 Frid. The finding of S Stephen the first M semid, *red*, abstinence.  
 17 4 Sat. S Dominick Conf, doub, *white*, abstinence.  
 18 5 SUNDAY tenth after Pentecost. Our Lady ad Nives  
     great doub *white*, Vesp of the Transfiguration, com of  
     our Lady, of the Sunday, and of the M M.  
 19 6 Mond. The Transfiguration of our Lord, great doub,  
     *white*.  
 20 7 Tues. S Cajetan Conf doub, *white*.  
 21 8 Wedn. SS Cyriacus, &c. M M, semid, *red*.  
 ( 9 Thurs. Vigil of S Lawrence, *purple*.  
 2.55

23 10 Frid. S Lawrence M, doub of second class, with an  
     Octave, *red*. Feast of Devotion. Vesp of him, com of  
     SS Tibertius, &c. MM, abstinence.  
 24 11 Sat. Of the Octave, semid, *red*, abstinence.

*The Indulgence begins.*

25 12 SUNDAY eleventh after Pentecost, S Clare Virg.  
     doub, *white*. Vesp of her, com of the Sunday, of the  
     Octave, and of the M M.  
 26 13 Mond. Of the Octave, semid, *red*.  
 27 14 Tues. Vigil of the Assumption, *purple*, fast.  
 28 15 Wedn. ASSUMPTION of our Lady, doub of the first  
     class, with an Octave, *white*. Vesp of the Feast, com  
     of S Hyacinth.  
 29 16 Thurs. S Hyacinth Conf, doub, *white*.  
 ( 17 Frid. The Octave-day of S Lawrence, doub, *red*, absti-  
 6,40 nence

18 Sat. Of the Octave of the Assumption, semid, *white*,  
     abstinence.

19 SUNDAY twelfth after Pentecost, S Joachim Father  
     of the B. Virgin, great doub, *white*. Vesp of him, com  
     of S Bernard, of the Sunday, and of the Octave.

20 Mond. S Bernard, Abb, Conf, doub, *white*.  
 21 Tues. S Jane Frances, Wid. doub, *white*.  
 22 Wedn. The Octave-day, doub, *white*.

*The Indulgence ends.*

23 Thurs. Vigil. S Philip Benitius Conf. doub, *white*.  
 24 Frid. S Bartholomew, Ap. doub of the second class,  
     *red*. Feast of Devotion. Vesp of him, com of S Lewis,  
     abstinence.  
 25 Sat. S Lewis, K. and Conf. semid, *white*, abstinence.

SEPTEMBER 30 Days. 13

9 26 SUNDAY thirteenth after Pentecost, green. Vesp of S Joseph, com of the Sunday, white.

10 27 Mond. S Joseph Calasancius, Conf. doub, white.

11 28 Tues. S Austin B C. Dr. doub, white.

12 29 Wedn. Decollation of S John Bapt. great doub, red.

13/30 Thurs. S Rose of Lima Virg. doub, white.

© 31 Frid. S Aidan, B. of Lindisfarne and Conf. doub, 10, 29 white, abstinence.

SEPTEMBER 30 Days.

15 1 Sat. S Raymund Conf. doub, white, abstinence.

16 2 SUNDAY fourteenth after Pentecost, green. Vesp of the Sunday, com of S Stephen.

17 3 Mond. S. Stephen King and Conf. (from yesterday) semid, white.

18 4 Tues. Feria, green.

19 5 Wedn. S Lawrence Justinian B. Conf. semid, white.

20 6 Thurs. Feria, green.

21 7 Frid. Feria, green, abstinence.

7, 9 8 Sat. Nativity of the Blessed Virgin, doub of second class, with an Octave, white. Feast of Devotion, abstin.

23 9 SUNDAY fifteenth after Pentecost. The Name of the B. V. Mary, great doub, white. Vesp of the Feast, com of S Nicholas, and of the Sunday.

24 10 Mond. S Nicholas Tolentine, Conf. doub, white.

25 11 Tues. Of the Octave, semid, white.

26/12 Wedn. Of the Octave, semid, white.

27/13 Thurs. Of the Octave, semid, white.

28 14 Frid. Exaltation of the Cross, great doub, red, abstin.

29 15 Sat. The Octave-day, doub, white, abstinence.

9, 18 16 SUNDAY sixteenth after Pentecost, green. Vesp of S Francis, com of the Sunday, white.

2 17 Mond. The Stigmas of S Francis, Conf. doub, white.

3 18 Tues. S Joseph of Cupertino Conf. doub, white.

4 19 Wedn. SS Januarius, &c. M M. doub, red. Ember-day, fast.

5 20 Thurs. Vigil. SS Euastachius, &c. MM. doub, red.

6 21 Frid. S Matthew Ap and Evang. doub of second class, red. Feast of Devotion. Vesp of him, com of S Thomas, and of the MM. Ember-day, fast.

7 22 Sat. S Thomas of Villanova Bishop and Conf. semid, white. Ember-day, salt.

*The Indulgence begins.*

8 23 SUNDAY seventeenth after Pentecost, green. Vesp of  
9 24 Our Lady, com of the Sunday, white.

10 25 Mond. Our Lady of Mercy, great doub, white.  
11 25 Tues. SS Cornelius, &c. MM. (from the 16,) semid, red.

12 26 Wedn. S Linus, PM, (from the 23,) semid, red.

13 27 Thurs. SS Cosmas and Damian MM, semid, red,  
14 28 Frid. S Wenceslaus M, semid, red, abstinence.

15 29 Sat. S Michael Arch. doub of the second class, white.  
Feast of Devotion. Vesp of the Feast, com of S Jerome  
9.6 and of the Sunday, abstinence.

16 30 SUNDAY eighteenth after Pentecost, S Jerome Conf.  
and Dr. doub, white. Vesp of him, com of the Sunday,  
and of S Remigius.

*The Indulgence ends.*

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O C T O B E R 31 Days.

16 1 Mond. S Remigius B. and Conf, semid, white.

17 2 Tues. Our Guardian Angels doub, white.

18 3 Wedn. S Thomas B. of Hereford and Conf, doub, white.

19 4 Thurs. S Francis Conf, doub, white.

20 5 Frid. SS Placidus, &c. MM, simple, red, abstinence.

21 6 Sat. S Bruno Conf, doub, white, abstinence.

22 7 SUNDAY nineteenth after Pentecost. The Rosary  
of the B. Virgin, great doub, white. Vesp of the Feast,  
com of S Bridget, and of the Sunday.

23 8 Mond. S Bridget, Wid. doub, white.

24 9 Tues. SS Denis, &c. MM, semid, red.

25 10 Wedn. S Paulinus A B of York, and Conf. doub, white.

26 11 Thurs. S Francis Boagia, Conf. semid, white.

27 12 Frid. S Willfrid A B. of York, and Conf, doub, white,  
abstinence.

28 13 Sat. S Edward K and Conf. doub of second class, with  
an Octave, white, abstinence.

29 14 SUNDAY twentieth after Pentecost, white. Vesp of S  
Teresa, com of the Sunday, and of the Octave.

30 15 Mond. S Teresa Virg, doub, white.

10,56

1 16 Tues

11

## N O V E M B E R 30 Days.

27

1 16 Tues. Of the Octave, semid, *white*.  
 2 17 Wedn. S Hedwige, Wid. semid, *white*.  
 3 18 Thurs. S Luke Evang, doub of second class, *red*.  
 4 19 Frid. S Peter of Alcantara Conf. doub, *white*, abstin.  
 5 20 Sat. The Octave-day, doub, *white*, abstinen.  
 6 21 SUNDAY twenty-first after Pentecost. SS Ursula, &c; &c;  
 VV M V. great doub, *red*. Vesp of them, com of S  
 John Cantius, and of the Sunday.  
 D 22 Mond. S John Cantius Conf. doub, *white*.  
 8,12  
 8 23 Tues. S Callistus PM (from the 14.) semid, *red*.  
 9 24 Wedn. Feria, *green*.  
 10 25 Thurs. S John of Beverley A B: of York, and Conf,  
 doub, *white*.  
 11 26 Frid. S Evaristus PM, simple, *red*, abstinen.  
 12 27 Sat. Vigil of the App, *purple*, abstinen.  

*The Indulgence begins.*

 13 28 SUNDAY twenty-second after Pentecost, SS Simon and  
 Jude, App, doub of second class, *red*. Vesp of them,  
 com of S Bede, and of the Sunday.  
 O 29 Mond, S Bede, Conf. doub, *white*.  
 10,23  
 15 30 Tues. Feria, *green*.  
 16 31 Wedn. Vigil of All Saints, *purple*, fast.

## N O V E M B E R 30 Days.

17 1 Thurs. ALL SAINTS, doub of the first class, with an  
 Octave, *white*. After Vesp of the Feast, are the Vesp  
 for the Dead, *black*.  
 18 2 Frid. All Souls, *black*, abstinen.  
 19 3 Sat. S Winefride Virg and M. doub, *red*, abstinen.  
 20 4 SUNDAY twenty-third after Pentecost, S Charles, B  
 and Conf, doub, *white*. Vesp of him, com of the  
 Sunday, and of the Octave.  
 21 5 Mond. Of the Octave, semid, *white*.  
 O 6 Tues. Of the Octave, semid, *white*.  
 10,35  
 23 7 Wedn. Of the Octave, semid, *white*.  
 24 8 Thurs. The Octave-day, doub, *white*.  

*The Indulgence ends.*

 25 9 Frid. Dedication of S John Lateran, doub, *white*, abst:  
 26 10 Sat. S Andrew Avelline Conf, semid, *white*, abstin.

27 11 SUNDAY twenty-fourth after Pentecost, (from the fifth Sunday after Epiph.) S Martin, B and Conf, doub, *white*. Vesp of him, com of the Sunday, and of S Martin PM.

28 12 Mond. S Martin P M, semid, *red*.

29 13 Tues. S Didacus Conf, semid, *white*.

11, 16

● 14 Wedn. S Erconwald, B of London and Conf, doub, *wh.*

2 15 Thurs. S Gertrude Virg, doub, *white*.

3 16 Frid. S Edmund A B of Canterbury and Conf, doub, *white*, abstinence.

4 17 Sat. S Hugh B of Lincoln and Conf, doub, *white*, abst.

5 18 SUNDAY twenty-fifth after Pentecost, (from the sixth Sunday after Epiph) Dedication of the Churches of SS Peter and Paul, doub, *white*. Vesp of it to the little Chapter, then of S Elizabeth, com of the Dedication, of the Sunday, and of S Pontianus PM.

6 19 Mond. S Elizabeth Wid. doub, *white*,

7 20 Tues. S Edmund K and M. great doub, *red*.

3 52

● 21 Wedn. Presentation of the B Virgin, great doub, *wh.*

9 22 Thurs. S Cecily Virg and M, doub, *red*.

10 23 Frid. S Clement P and M, semid, *red*, abstinence.

11 24 Sat. S John of the Cross Conf, doub, *white*, abstinence.

12 25 SUNDAY twenty-sixth and last after Pentecost, S Catherine Virg and M, doub, *red*. Vesp of her to the little Chapter, then of S Felix, com of S Catherine, of the Sunday, and of S Peter B and M, *white*.

13 26 Mond. S Felix Conf. doub, *white*.

14 27 Tues. S Gregory Thaumaturgus B Conf, semid, *white*.

● 28 Wedn. Feis, *green*.

2, 15

16 29 Thurs. Vigil of S Andrew, *purple*.

17 30 Frid. S Andrew Ap, doub of second class, *red*. Feast of Devotion. Vesp of him, com of our Lady, abstain.

18 1 Sat. Of our Lady, *white*, abstinence.

19 2 SUNDAY first of Advent, *purple*. Vesp of S Francis Xaverius, com of the Sunday, *white*.

20 3 Mond. S Francis Xaverius, Conf, doub, *white*.

21 4 Tues. S Peter Chrysologus, B C Dr. doub, *white*.

## D E C E M B E R 31 Days.

19

22 5 Wedn. S Birinus *B* of *Dorchester* and Conf. doub, white, fast.

6 6 Thurs. S Nicholas *B* and Conf, doub, white.

6,50 7 Frid. S Ambrose *B C.* Dr. doub, white. fast.

24 8 Sat. Conception of the *B* Virgin, doub of second class, with an Octave, white. Feast of great Devotion. Vesp of the Feast, com of Advent, abstinence.

26 9 SUNDAY, second of Advent, purple. Vesp of the Sunday, com of the Octave, and of S Melchiades, PM.

27 10 Mond. Of the Octave, semid, white.

28 11 Tues. S Damasus *P*, Conf. semid, white.

29 12 Wedn. Of the Octave, semid, white, fast.

10,26 13 Thurs. S Lucy *Virg.* and *M*, doub, red.

1 14 Frid. Of the Octave, semid, white, fast.

2 15 Sat. The Octave-day, doub, white, abstinence.

3 16 SUNDAY, third of Advent, purple. Vesp of the Sunday, com of S Bibiana.

4 17 Mond. S Bibiana *Virg* and *M*, (from the 2d) semid, red. The Antiph, *O sapientia.*

5 18 Tues. S Eusebius *B* and *M*, (from the 16.) semid, red. *O Adenai.*

6 19 Wedn. Ember-day, purple, fast. *O radix.*

7 20 Thurs. Vigil of S Thomas, purple. Antiph, *O clavis.*

8 21 Frid. S Thomas *Ap*, doub of the second class, red. Feast of Devotion. Vesp of him, com of Advent, *O Oriens.* Ember-day, fast.

9 22 Sat. Ember-day, purple, fast, Antiph. *O Rex.*

10 23 SUNDAY, fourth of Advent, purple. Antiph. *O Emmanuel.*

11 24 Mond. Christmas-Eve, purple, fast.  
*The Indulgence begins.*

12 25 Tues. CHRISTMAS-DAY, doub of the first class, with an Octave, white. In Vesp com of S Stephen.

13 26 Wedn. S Stephen Proto *M*, doub of second class, with an Octave, red. Feast of Devotion. The Psalms at Vesp on this and the three following Festivals are the same as on Christmas-day, then from the little Chapter of S Stephen, com of S John, and of Christmas.

34 27 Thurs.

14 27 Thurs. S John Evang. doub of second class, with an Octave, *white*. Feast of Devotion. In Vesp com of

8, 16 Holy Innocents, of Christmas, and of S Stephen.

◎ 28 Frid. Holy Innocents, doub of second class, with an Octave, *purple*. Feast of Devotion. Vesp from the little Chapter of S Thomas M. com of Holy Innocents, and of Christmas, *red*, abstinence.

16 29 Sat. S Thomas of Canterbury B and M. doub of first class, with an Octave, as Patron of the English Clergy, *red*. Feast of great Devotion. In Vesp com of the Sunday within the Octave, and of Christmas, abstin.

17 30 SUNDAY within the Octave, semid, *white*. Vesp doub of S Silvester, com of all the Octaves.

18 31 Mond. S Silvester P. and Conf. doub, *white*.

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LAUS DEO SFM PER.

The following Year 1793. The Dominical Letter will be F.—  
The Epact 17.—Easter Sunday March 31.

## PLENARY INDULGENCES

### GRANTED TO THE FAITHFUL,

*Throughout this Kingdom, at the following Times.*

I. **O**N Christmas-Day, and the twelve Days following, to the Day of Epiphany, inclusively.

II. In the first week in *Lent*, beginning with the first *Sunday*, and ending with the second *Sunday*, inclusively.

III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday, inclusively.

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, and during the Octave.

VI. From the Sunday preceding the Festival of the Assumption of the blessed Virgin Mary to the twenty-second Day of August inclusively. But if the Festival of the Assumption falls on a Sunday the Indulgence begins on that Day.

VII. On the Sunday preceding the Festival of St. Michael to the Sunday following inclusively. But if the Festival of St. Michael falls on a Sunday, the Indulgence begins on that Day.

VIII. From the Sunday preceding the Festival of All Saints, to the eighth Day of November inclusively, but if the Festival of All Saints falls on a Sunday, the Indulgence begins on that Day.

CONDITIONS

CONDITIONS of the I, III, VI, and VII, are,

1. To confess their Sins with a sincere repentance to a Priest approved by the Bishop.
2. Devoutly and worthily to receive the Holy Communion.
3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.
4. That they be in a disposition; if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

*Note.* It is not required, for the gaining these Indulgences, that these works of mercy corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least when opportunity shall offer.

The CONDITIONS of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.
2. Devoutly and worthily to receive the Holy Communion.
3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of the Communion.
4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church.

Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation.

V. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV*, was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the Octave, and shall for some space of time pray to God with a sincere Heart, for the conversion of Infidels and Heretics, and for the free Propagation of the Holy Faith.

October 23, 1789.

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in the Nineteenth Edition of Bishop Chaloner's *Abridgement of Mr. Gother's Papist Misrepresented*. Page 11.

### OF INDULGENCES.

THE Catholic in communion with the Church of Rome, believes it damnable to hold, that the Pope, or any power in heaven or earth, can give him leave to commit sins whatsoever; or that for any sum of money he can almost gain an indulgence or pardon for sins that are to be committed by him, or his heirs, hereafter. He firmly believes that sins can be forgiven, without a true and hearty repentance; that still, there is a power in the church of granting indulgences, by which, as he is taught in his catechism, nothing more is meant than a releasing, to such as are truly peni-

tent, the debt of temporal punishment, which remained due on account of those sins, which as to the guilt and eternal punishment had been already remitted by repentance and confession. For, we see in the case of King David, 2 Sam. xii. 10, 11, 12, 13, 14. that the debt of the temporal punishment is not always remitted, when the guilt of the sin is remitted; and as the church of God from the beginning was ever convinced of the truth, therefore, besides the hearty repentance and confession, which she insisted upon in order for the discharge of the guilt of sin; she also required severe penances, sometimes of three, seven, ten years or more, for the discharge of the debt of the temporal punishment, due to divine justice. Now the releasing or moderating for just causes these penalties incurred by sin, is called an indulgence. And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the pastors of the church, St. Matt. xvi. 19. And the exercise of this power was frequent in the primitive church; and is even authorised by the example of St. Paul himself, who granted such an indulgence to the incestuous *Corinthian*, 2 Cor. ii. 10 *forgiving*, as he says, *in the person of Christ*; that is, by the power and authority he had received from him. Now the good works usually required for the obtaining indulgences, are prayer, fasting, visiting churches, confession, communion, and alms deeds: But what money there is given at any time on the account, concerns not at all the Pope's coffers, but is by everyone given as they please, either to the poor, to the sick, prisoners, &c. where they judge it most charity. As to rest, if any abuses have been committed in granting or gaining indulgences, through the default of some particular person, these cannot in justice be charged upon the church, to the prejudice of her faith and doctrine; especially, since she has been so careful in the retrenching them; as may be seen by what was done in the Council of Trent. *Decreto de indulgentiis*

11 AP 66

A

# NEW YEAR'S GIFT,

For the YEAR, M,DCC,XII.



*See, therefore, brethren, how you walk circumspectly; not as unwise, but as wise; redeeming the time, for the days are evil. Eph. v. 15, 16.*

THE new year, on which we have entered this day, admonishes me to call your attention to the silent celerity of time, and to repeat the warning which St. Paul gave the christians of Ephesus, that walking circumspectly, you may redeem the time, and make a due advantage of the days of your probation.

The present year, like that which has passed, will flow away and carry with it the correspondent part of time allotted for our sojournment on earth; all the years of mortal life flow gradually away, and if we know,

A.

that

*that we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body according as he hath done, whether it be good or evil, where can be our faith; or where can be that good sense we so frequently boast of, if we walk not circumspectly through life, and conduct ourselves on principles that will stand the test of infinite justice?*

While we live in this world we have before us the two extremes of happiness and misery everlasting: everlasting happiness in heaven, everlasting misery in hell. These two most momentuous of all objects are proposed to our choice; if we please, we may be eternally happy in all the happiness, in which God himself is happy: but if we abide not by that better part, and make not our calling and election sure, we shall be eternally miserable in all the misery, in which the devils are miserable: if we live not so as to be found worthy of happiness, it will not be possible to escape misery. The Lord has forwarned us, that the wicked shall go into everlasting punishment, and the just into everlasting life.

What

What then shall we say? Or what shall we do? The days and years of life thus hastening into the gulph of eternity, the uncertainty of future time, and precarious nature of the present moment should diffuse a general alarm. Miscarriages in the concerns of this world may oftentimes be retrieved by the assistance of friends, or the endeavours of an unremitting industry: but if a man lose his soul, no help of friends, no future care, no exertions of industry can recover it: once lost, lost for ever.

Oh! who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the blindness of men. Although the infinite importance of making our calling and election sure ought to take place of every other concern, yet do we see men giving their solicitude almost wholly to present objects, seldom looking beyond the perishable goods of the world that now is, or thinking on eternity. Although the world was created for God, yet do we see Satan and sin reigning uncontroled, and men born to know, love, and serve God, indulging the passions of cor-

rupted nature in all the ways to which corruption can prompt. Although they know the eye of God is ever upon them, that he hateth iniquity, and will punish it in fire never to be extinguished, we see them notwithstanding walking in the broad way, regardless of his indignation. They profess to believe the gospel, yet go on in the daily practice of what it condemns with unconcern; no more regarding what the gospel commands, nor caring for what it condemns, than if the whole of its promises and threats were a dream; its heaven a tale, and its hell a fiction.

From whence can so dismal a scene proceed? From no other cause than the want of circumspection; because men do not walk circumspectly. The prophet Jeremy said of Judah: *With desolation is the land made desolate, because there is none that considereth in the heart.* To the same woeful neglect must we attribute all the evils, over which religion weeps. The truths of religion are of too great moment to be despised, and too moving in their nature to be slighted by him, who considereth in the heart.

But

But the truth of it is, the cares and pleasures of the world engross the thoughts of men: our animal faculties being consulted every day, and every hour, in the provision for the present life, their objects strike continually, and visible things every moment soliciting our senses, the world, that is invisible, is almost forgotten.

To counteract this baneful influence of the present world, oftentimes put the question, Why am I here? Not very long ago I had not a being among men; why did the Almighty call me into existence? Why has he bestowed this being upon me? For what end has he made me? Myriads upon myriads of men have been born, and have departed life: what is become of them? and what is to become of me? I came from the hands of God: whither am I to go?

That it is appointed for men to die; that the day will come, of which we shall not see the night, or the night will come, when we shall no more see the morning dawn; that neither rank, nor state, nor power can plead exemption from this debt of nature, is a truth of which no man is ignorant. The

continual fading of all things around us, the frail composition of our own frame, the daily sight of deaths and burials, the graves and monuments of the dead incessantly remind us of mortality.

From the day of our birth we proceed towards death. The measure of life is not indeed the same to all men: some there are, whose lives are protracted to grey hairs; who, blessed like the ancient patriarchs, then only die, when they are aged and full of days. But how many have we known stopped in the middle of their career! How many going down to the regions of the dead at the time, when blooming youth promised a long life! How many who seemed only to shew themselves to the earth! who finished their sojournment in the space of a few days! like the grass of the field, which to day is, and to-morrow is cast into the oven! or like the flower, which opening to the day flourishes in the morning, and in the evening grows dry and withers! Perhaps a healthful constitution may flatter you with the expectation of many years of life; but how often have we seen a few day's illness impair and destroy

destroy the strongest fabric! Neither youth, nor strength controuls the power of death: he pays no regard to age, and we all know there is no period in the life of man, more expos'd to the attaeks of mortal distempers, than that of youth. The passions are, at that period, more violent in their nature, and excesses of every species more common in practice. When we look around, we find the greater part of mankind surrendering their lives to mortality in the days of their youth. The bills of mortality are mournful records of premature deaths.

My brethren, the hour will come, when you must quit this world; and you know not on what day, or in what year that hour will come: whether it will come on a sudden or on notice given; by sickness or by accident, by day or by night, while you are in the city, or when you are abroad in the country. On the day that a man may be indulging himself in the prospect of a long life, or rioting in the abundance of his possessions, the decree may be issued, which demands his soul. Jesus our God gives us a warning of this in the gospel, that we may ever

ever walk circumspetly, and in all our works remember our last end. *He spoke a similitude to them saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself saying; what shall I do, because I have no room where to bestow my fruits? And he said, this will I do; I will pull down my barns, and will build greater: and into them will I gather all things, that are grown to me, and my goods. And I will say to my soul, soul thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him, thou fool, this night do they require thy soul of thee; and whose shall all those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.*

If we be not rich towards God, better would it have been, had we never been born. Vanity of vanities, all is vanity, but the loving God and serving him alone.

Did the uncertainty of death relate only to the hour, the place, or the kind of death, which we should die; were the danger restrained to incidents of this nature, I would not say it was attended with circumstances

of much terror; but this uncertainty with respect to the time, place, or kind of death, involves an uncertainty of our dying in the state of grace, a circumstance teeming with dread; for when a man closeth his eyes to this world, his soul is forthwith arraigned at the tribunal of its judge; and its state at the moment of expiration decides the tremendous trial. *Ah! what doth it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul!*

Reflect often upon those, who have preceded you in this state of probation: among the many myriads, who have inhabited the earth, myriads of both sexes lived examples of every virtue, walked in all the commandments of the Lord, and dying happily are now enjoying the reward of their virtuous lives in the mansions of heaven; standing before the throne of God, clothed in white robes and palms in their hands. Their good works followed them to the tribunal of their judge, and obtained a happy sentence; and called to possess the kingdom prepared for them from the foundation of

the world, they entered triumphant into the glory of the Godhead and are always with the Lord.

Cannot you do what myriads of both sexes have done? Their example must inspire you with resolution, and their glory teach you to contemn the present world. If its glory and pleasures threaten to corrupt your hearts, or its cares continue to withdraw your minds from the one thing necessary, ask, what has become of those, who, while they lived upon earth, immersed themselves in the affairs of this world and forgot the next? What is become of those, who in their day gave themselves up to the desires of corrupted nature, and walked in all the ways of ungodliness? Their bodies are now mouldered away into the common dirt of the earth, or lying in their coffins are trampled upon as things of no account; but what is become of their souls?

Descend in spirit into the regions of the dead, and put the question to them.—Oh! with what piercing grief would they bewail their past pleasures! with what heavy curses would they load their delusive cares! with what

frightful

frightful lamentations would they condemn their treacherous passions, for the gratification of which they had turned away from the Lord, had sacrificed conscience, lost heaven, and were doomed to everlasting flames! They would tell you in the deepest anguish, that they are consumed in their wickedness: that, were they permitted to return into life, every moment of time should be employed in the service of God; that worldly desires should never more enter their hearts.

Remember we are on earth only for a few precarious years: that the permanent habitation of man is fixed for the next world: that the present life is no more than a space of time allotted, wherein to provide for our well being in the next. Will you then suffer the present day to possess all your thoughts? Will you suffer time to preponderate against eternity? Will you, like the unwise, mind present enjoyments only, and care not what may be your portion in the life to come? God forbid!

Born to be happy with our Father in heaven, let the securing that beatitude engage the whole of your attention. Seek first

first the kingdom of God and his justice. Many of your worldly cares have a claim to attention from you, yet ever with subordination to the first and grand object of existence, the serving of God and serving your souls.

*See therefore, brethren, how you walk circum-  
spectly, not as unwise, but as wise, redeeming the  
time. Have the will of heaven before your  
eyes all the days you live upon the earth;  
and seek to accomplish it by denying ungod-  
liness and worldly desires; and by living at  
all times soberly, justly and godly; ever  
looking for the blessed hope, and coming of  
the glory of the great God and our Saviour  
Jesus Christ.*

11 AP 66

† J. C.

# O B I T U A R Y

FOR M,DCC,XCI.



## C L E R G Y.

1790. Oct. 30. Rev. Joa. Gage, Bury St. Edmund's.  
Nov. 9. Rev. James Johnson, Pontophall.  
— 12. Rev. Thomas Sanders, Worcester.  
— Rev. Nich. Sanderson, Alnwick.

1791. Jan. 26. Rev. Charles Cordell, Newcastle,  
Northumberland.  
Jan. 30. Rev. Cornelius de Ridder, Confessor to  
the English Carmel. Nuns, at Lierre.  
March 16. Rev. Peter Andrew Soris.  
April 7. Rev. Thomas Penswick, Wycliff.  
May 11. Rev. George Shuttleworth, Derby-  
shire.  
July 2. Rev. William Anstead, Woolhamp-  
ton, Berks.  
July 3. Rev. Francis Kennedy, Rouen.

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1791. March 24. R. F. Joseph Needham, Exprovin.  
jub. Age 74, Relig. 58, Priest, 50.  
O. S. F. London.  
July 31. R. D. Benedict Catteral, O. S. B.  
Paris.

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1790. Nov. 3. William Carrington, Collegian at  
Rome.  
Dec. Robert Tucker, Liege, Lay Brother.  
1791. Aug. Daniel, at Douay.

A

RELIGIOUS

RELIGIOUS WOMEN.

1789. June 7. Sister Winifride Galveer, age 48, Relig. 19. O. S. B. Brussels.

Nov. 22. R. Mother Clare, Bond Prioress of the English Benedict Dames at Paris.

Dec. 8. Sister Mary Potts, age 77, Religious 44. O. S. B. Brussels.

1790. Aug. 27. Sister Margaret Van Izam, age 71, Religious 48, O. S. A. Louvain.

Oct. 17. Sister Mary Agnes Banstads, age 62, Religious 42, O. S. T. Hoogstraet.

Nov. 29. Mother Mary Stainlaus Scarifbrick, age 77, Relig. 60. 3 O. S. F. Princenhoff, Bruges.

Dec. 3. Mother Mary Frances Segrave, jub. age 74, Relig. 56. O. S. D. Brussels.

Dec. 21. Sister Ann Tunnis, age 54, Relig. 25, O S A. Louvain.

1791. Feb. 6. Dame Catharine Sheldon, age 75, Relig. 52, O. S. B. Ghant.

May 30. Dame Scholastica Rozer, age 44, Relig. 23, O. S. B. Brussels.

July Sister Frances Chichester, O. S. A. Leige.

Aug. 31. Dame Romana Foxe, age 61, Relig. 38, O. S. B. Brussels.

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\*\*\* As there are no doubt many Omissions in the Decease of Religious, whose communities being distant from the Printer — have seldom an opportunity of giving due information, or having done so by private conveyance has never been received, J. P. Coglian requests therefore, that each House will, by the 1st of September at furthest, send a compleat list of all who have died in the preceding year, from the same month, and never later; by which means they will not be deprived of the many suffrages, which of all charities is the most benevolent and meritorious, as it affords not only acquaintances but others a means of voluntarily contributing to the eternal peace of those, who will most certainly remember them when arrived in their CELESTIAL ABODE.

L A Y   P E R S O N S.

1790. Aug. 15. Mr. Thomas Taylor, George-row,  
Islington.  
— 16. Mrs. Elizabeth Taylor, Wife of the  
above.  
Oct. 11. Marmaduke Cuthbert Tunstall, Esq.  
Wyclif.  
Dec. 14. Mrs. Elizabeth Weld, ag 81, Bruss.  
— 15. William Berington, Esq. Essex.  
— 16. Miss Ann Tyte,  
— 20. Mrs. Sarah Landas.  
1791. Jan. 7. Mr. Michael Belange, age 42.  
— 28. John Lawson, Esq, age 69.  
— 30. Mrs. Rebecca Joyce.  
Feb. 18. Mrs. Eleonora Langton, age 26,  
Bruges.  
— 22. Mrs. Ann Lilly, age 76.  
— 22. Mrs. Eleonora Gratten, age 76, Tun-  
bridge wells.  
— 28. Mrs. Frances Darley, age 84, Feather-  
stone, York.  
— 28. Mr. Matthew Fagan, age 31.  
Mar. 17. Mrs. Mary Teresa Ann Monge.  
— 23. Mr. John Taylor, Devonshire-street.  
April 11. Mrs. Mary Dolan, age 26.  
May 2. Mrs. Henrietta Maria Heather,  
age 27.  
— 4. Mr. George Smith, of Bulstrode-  
street, age 80.  
— 11. Mrs. Francis Andrade, age 31.  
July 2. Mrs. Armanda Kirby.  
Aug. 2. Miss Maria Eugenia Eleonora Blount.  
— 6. Mrs. Eliza Webbe Weston, Sutton-  
place.  
— 12. Mrs. Winifred Needham, Brussels.

LA Y P E R S O N S .

1791. Aug. 19. Mrs. Mary Bromfield.  
— 20. Mrs. Mary Waldgrave, age 68.  
— 26. Sir Thomas Gerrard Bart. Leige.  
Sept. 8. Mr. Willian Pemberton, age 43,  
Long-acre  
Jeremiah Strickland, Esq.

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\* \* \* To promote the pious Intention of our Suffrages for the Dead—all persons for whom *J. P. Cogblan* is ordered to print and deliver Bills to the Chapels in London, shall have their NAMES inserted gratis in the Annual OBITUARY, which accompanies the several DIRECTORIES published by him. So important an advantage, which communicates so extensively, claims the attention of every individual; as the greatest and last Charity of which they may one Day hope to participate themselves—he hopes therefore Undertakers and the Friends of deceased persons will give the earliest intelligence, and observe that the Bills are printed by *J. P. COGHLAN*, No. 37, Duke-street, Grosvenor-square.

## The C H A P E L in St. Georges's-Fields

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WITH concern we are obliged to repeat our Petition for this very necessary establishment—there still remains a debt of Eight Hundred Pounds due for the building alone, and nothing reserved for the laborious Pastors (which are now two) but an uncertain subscription, which the few of ability in this Congregation have endeavoured to collect from the seats. Can the pious Catholic view the many and extensive Edifices daily rising for different professors of religious worship; can they see the large subscriptions and ample means of support for such Buildings and the Ministry, collected in a very limited space of time; and yet need repetition of a request so beneficial where by the munificence of a wise and liberal Legislature the free practice of their religion is to continue! Surely it is only necessary to make such a circumstance known, and all due attention will be paid.

Donations if ever so small will be received by the Rev. *Mr. Griffiths* and *Collingridge*, or the Clergyman of any other Catholic Congregation, by *Mr. Addis*, Treasurer, *Mr. Daniel*, Secretary, any of the Gentlemen of the Committee for this Charity, or by *Messrs. Wright, Selby and Robinson*, Bankers, Henrietta-street, Covent-garden.

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*In Addition to Places of Education which was presented to the Public in the last Year's Directory, we have been desired to insert,*

### *F O R   L A D I E S.*

Miss TAYLOR, at *Woolton*, near *Liverpool*, terms sixteen guineas yearly.—Entrance one guinea, washing eight shillings per Quarter, Dancing half-a-guinea per Quarter, Writing and Arithmetic five shillings per Quarter. Drawing and Music on the usual terms.—The Scholars to take with them a silver table spoon, knife, fork and four towels. Their dress to be always plain but neat, in the week days to be

dark linen or cotton, as all extravagant dress will be discouraged, the primary and main object is to give them in a dissipated age a virtuous and truly christian education. The school is under the inspection and near the chapel of the Rev. Dr. Brewer. No extra expence for scholars that remain during the vocation which will be allowed at Midsummer. Letters to be addressed at Mr. Walch's, Church-street, Liverpool.

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N. B. Summer-row is a very airy situation.

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### F O R G E N T L E M E N.

*Solomon-House-Academy, Clapton, Middlesex, by the Rev. Dr. COPPS, and proper Assistants.*

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An

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L O N D O N.

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*A List of the Occasional Prints on the Affairs of the English Roman Catholics is inserted by Request of several Gentlemen who wish to compleat their Sets for binding.*

**T**HE First Encyclical Letter signed by the four Bishops of Ramaten, Birthan, Aconen and Comanen, Vicars Apostolic in England, Oct. 21, 1789. To which is added, the Heads of the Bill and Oath as first printed in Woodfall's Diary.

The Catholic Committee's first Letter to the Catholics of England, the Bill, Oath, and their Letter to the four Vicars Apostolic, dated 25 Nov. 1789, commonly called the first Blue Book.

The Bishop of Rama's Charge to the Clergy and Laity of the Western District, Nov. 2, 1789.

Bishop Walmesley's (Rama) Answer to the Committee's Letter, Dec. 24, 1789.

Rev. Dr. Strickland's Apology for not subscribing to the Oath proposed to be taken by the Catholics of England, Feb. 1, 1790.

The Address of the Northern Clergy to their Bishop, signed by 55, Jan. 1, 1790.

The Address of the Staffordshire Clergy to their Bishop, signed by 15, Jan. 25, 1790.

Prayers appointed to be said during the Illness of our most gracious Sovereign King George III.

A Thanksgiving ordered, March 17, 1789, for the Recovery of our gracious Sovereign.

A Discourse delivered in one of the Roman Catholic Chapels on the Day of Thanksgiving for his Majesty's happy Recovery, with an introductory Note and Dedication to the Right Hon. William Pitt. Price 1s.

George III. the Sovereign of the Hearts of his Subjects, being a Sermon in five Sheets 4to. with Notes historical, explanatory, &c. preached in the Roman Catholic Chapel at Winchester, by the Rev. John Milner, F. S. A. Price 1s. 6d.

The Address presented to their Majesties the King and Queen on that Occasion.

Bishop

Bishop Berington's Letter, November 4, 1790.

Price 6d. A Sermon preached at the opening of the Roman Catholic Chapel in Bristol, after it was rebuilt, by the Rev. Robert Plowden, June 27, 1790.

Price 6d. A Pastoral Letter of the late Right Rev. Mathew, Bishop of Comana, and Vicar Apostolic, addressed to all the Clergy, secular and regular, and to all the Faithful of the Northern District.

Rev. Dr. Strickland's Remarks upon a Letter addressed by a Layman to the Catholic Clergy of England on the Appointment of Bishops, June 29, 1790.

Price 6d. Verses on the Consecration of the Bishop of Acanthos, by the Students in Poetry and Rhetoric of the English College at Douay.

Price 1s. A Discourse delivered at the Consecration of the Rev. William Gibson, Bishop of Acanthos, A. V. N. in the Chapel of Lulworth Castle, on Sunday the 5th of December, 1790; together with an Introductory Account of the Consecration, &c. By the Rev. John Milner. F. A. S.

A Discourse delivered at the Consecration of the Right Rev. John Douglas, Bishop of Centuria, A. V. L. in the Chapel of Lulworth Castle, on Sunday 19 Dec. 1790, By the Rev. Charles Plowden.

The Second Encyclical Letter, signed by the three Bishops of Ramaaten, Acanthen and Centurien, Vicars Apostolic, Jan. 19, 1791.

The Committee's Second Blue Book, containing a Letter to the Right Rev. Father in God, John, Bishop of Centuria, dated Feb. 2, 1791; also, to the Right Rev. Bishops of Rama, Acanthos, and Centuria, concluding with the Protest and Appeal.

The Rev. John Milner's State of Facts, relating to the present Contest amongst the Roman Catholics of this Kingdom concerning the Bill to be introduced into Parliament for their Relief. This was presented to the Members, Feb. 24, 1791.

Certain Considerations on Behalf of the Roman Catholic who have conscientious Objections to changing their Name and to the Form of Words in which certain Passages appear in the Oath contained in Mr. Mitford's Bill, modestly submitted to the Hon. Committee of the House of Commons March 7, 1791. By J. Milner.

The Act to relieve, upon Condition and under Restrictions, the Persons therein described from certain Penalties and Disabilities to which Papists, or Persons professing the Popish Religion are by Law subject, which took place the 24th June, 1791.

Resolutions at the General Meeting of the Catholics, held at the Crown and Anchor in the Strand, June 9, 1791.

A Charge to the Faithful, Clergy and Laity, of the London District, by the Right Rev. Dr. John Douglass, Bishop of Cenitaria, and Vicar Apostolic for the London District, dated June 14, 1791; occasioned by the late Act in favour of the English Roman Catholics.

The Charge of the Right Rev. Dr. Charles Walmesley, Bishop of Rama, Vicar Apostolic of the Western District, on the same Occasion, dated June 28, 1791.

The Charge of the Right Rev. Dr. William Gibson, Bishop of Acanthos, Vicar Apostolic of the Northern District on the same Occasion, dated June 30, 1791.

The Charge of the Right Rev. and Hon. Dr. Thomas Talbot, Bishop of Aconen, and Vicar Apostolic for the Middle District, on the same Occasion, dated July 19, 1791.

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Establishment of the Christian Church and Catholic Unity—Authority, Succession and Practices of it to this Day ; with an Explanation of her Tenets for the misinformed who impugn them. By the Rev. Lewis Brittan, Regent of the English College, at Bornham, in Flanders.—This Work is esteemed the most useful and perfect of the Kind hitherto published.

Price 3s. An Inquiry into the moral and political Tendency of the Religion called Roman Catholics, by the Rev. Mr. Potts.

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An ORIGINAL WORK—Price 2s. 6d. The Divine Economy of Christ in his Kingdom or Church, as practised, taught and ordained by himself to continue according to Scripture alone. By the Rev. George Bruning.

Price 1s. A Letter from the Right Hon. Lord Petre to the Right Rev. Dr. Horley, Bishop of St. David's, Feb. 17, 1789.

Price 1s. 6d. A Letter to the Author of the Review of the Case of the Protestant Dissenters, with a short Address to the Right Rev. the Lord Bishop of St. David's, by Sir Henry Englefield.

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Price 6d. A Letter addressed to the Catholic Clergy of England on the Appointment of Bishops, by a Layman.

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Price

Price 2s. Reflections on the Appointment of a Catholic Bishop to the London District, in a Letter to the Catholic Laity of the said District, by Henry Clifford, Esq.

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The Divine Right of Episcopacy, addressed to the Catholic Laity of England, in Answer to the Layman's Second Letter to the Catholic Clergy of England, with Remarks on the Oaths of Supremacy and Allegiance, by the Rev. John Milner, F. S. A.

Price 1s. 6d. A Dialogue between a Protestant Catholic Dissenter and a Catholic, on the Nature, Tendency and Import of the Oath lately offered to the Catholics of England, by the Rev. William Pilling.

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Price 1s. A Letter to the Rev. Mr. Joseph Reeve on his View of the Oath, said to be tendered by the Legislature to the Catholics of England, by the Rev. William Pilling.

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Price 3s. The Case stated by Francis Plowden, Esq. Conveyancer of the Middle Temple, occasioned by the Act of Parliament lately passed for the Relief of the English Roman Catholics.

Price 2s. 6d. An Answer to the Second Blue Book; containing a Refutation of the Principles, Charges and Arguments advanced by the Catholic Committee against their Bishops; addressed to the Roman Catholics of England, by the Rev. Charles Plowden.

The Second Edition of Fifteen Theologico-controversial Conferences, held at the Hague, in the Year 1785, between an English Lutheran, Scotch Calvinist, Dutch Rabbeen, and various other Characters. In which the Prize claimed is Truth; to which each Competitor considers himself entitled; Jews, Papists, Lutherans, Calvinists, and new Philosophers; who

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11 AP 66

The following CHARGE, which was given to the Secular and Regular CLERGY on passing of the BILL for the Relief of the ROMAN CATHOLICS of ENGLAND, in the year 1778, having been lately much enquired after, we reprint it, with the Psalm and Prayers for our most Gracious Sovereign and the Royal Family, as it was then ordered, and continues to be made use of in all the Catholic Chapels of this Kingdom.

*To all the CATHOLIC CLERGY, both Secular and Regular, residing in the Southern District of England.*

Dear Brethren,



THE great Apostle St. Paul writing to his beloved Disciple Timothy, (1 Tim ii.) and in him instructing all Christian Pastors of Souls, *desires first of all, that supplications, prayers, intercessions, and thanksgivings (eucharists) should be made for all men, for Kings and all that are in high station and authority; that we may lead a quiet and peaceable life in all godliness and chastity. For this is good, saith the Apostle, and acceptable in the sight of God our Saviour.* It is a duty we owe our Princes, by his divine ordinance; and the very principal part of that honour, which we are to give them, which is so much insisted upon in the word of God, Romans xiii. 1 Pet. ii. 13, &c.

Wherefore, dear Brethren, that both you and we may religiously comply with this most indispensable precept of God's own law, we take this occasion of addressing these lines to you in this public manner; requiring that all and every one of you should offer up your most ardent prayers to the Almighty for our most gracious Sovereign King GEORGE the Third, and his Royal Consort Queen CHARLOTTE, and all their Royal Family: as also, that in your respective congregations, (when you shall be able to meet, without danger to yourselves or your flocks, from the many grievous penal laws which stand out against the Catholics of this kingdom), you should recommend to the rest of the Faithful to offer up also their prayers for the same intentions: this being a duty which by the law

of God all christian people owe to their respective Sovereigns.

Given at London this Fourth of June, 1778.

✠ RICHARD DEBOREN, V. A. ✠ JAMES BIRTHAN.

Published and signed also for the Middle District, by

✠ JOHN PHILOMEL, V. A. ✠ THOMAS ACONEN.\*

Published and signed also for the Northern District, by

✠ WILLIAM TRACHON, V. A.

*To the CATHOLIC CLERGY, Secular and Regular, residing  
in the Western District of England.*

Dear Brethren,

THE duty of praying for Sovereign Princes is fully recommended by the two great Apostles SS. Peter and Paul; and it has been the constant practice of the Christians from the first ages of the Church as all Ecclesiastical Records testify. Moreover, the Roman Catholics of this kingdom have at this present time a further inducement to the same, arising from the extraordinary favour newly granted to them by Act of Parliament. On these motives, therefore, we think it necessary to require, that you offer up your fervent prayers to the Almighty for our most gracious Sovereign King GEORGE the Third, his Royal Consort Queen CHARLOTTE, and all the Royal Family, and that you recommend the same to your respective flocks. We ordain, that on all Sundays to the last Collect be added, *Et famulos tuos, &c.* as in the London District.

Let a memorial of the King by name be made every day in the Canon.

Lastly, after the divine Service in the morning on Sundays add Psalm xix. and the Prayer as in the London District.

The great humanity of Government towards us, suggests a propriety of behaviour on our part, in using the present indulgence with caution, prudence and moderation. We therefore strongly recommend to you that line of conduct, and to be careful in avoiding what may tend to raise disputes or give offence.

*Bath, July 3, 1778.* ✠ CHARLES RAMATEN, V. A.\*

\* The Right Rev. Bishops of Ramaten and Acon are the only survivors of the above Prelates who signed.

Prayers

PRAYERS FOR THE KING, QUEEN, AND ROYAL FAMILY.

*Psalm xix.*

**E**Xaudiatur te Dominus in die tribulationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: & de Sion tueatur te.

Memor fit omnis sacrificii tui: & holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: & omne consilium tuum confirmet.

Lætabimur in salutari tuo: & in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi quoniam salvum fecit Dominus Christum suum.

Exaudiens illum de cœlo sancto suo: in potentibus salus dexteræ ejus.

Hi in curribus & hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, & cederunt: nos autem surrexi mus, & erecti sumus.

\* Domine salvum fac Re-

\* This verse and what follows is sung both morning and evening on all Sundays and Festivals throughout the year in all the public Chapels; but in families and private devotion the whole psalm and prayer are repeated.

*Psalm xix.*

**M**AY the Lord hear thee in the day of trouble: the name of the God of Jacob protect thee.

May he send thee help from his sanctuary: and defend thee out of Sion.

May he be mindful of all thy sacrifices: and thy whole burnt-offering be made fat.

May he grant thee thy hearts desire: and confirm all thy counsels.

We will rejoice in thy Salvation: and in the name of our God we shall be exalted.

The Lord fulfil all thy Petitions: now have I known that the Lord hath saved his Anointed.

He will hear him from his holy heaven: the salvation of his right hand is in powers.

Some put their trust in chariots, and some in horses: but we will call upon the name of our God.

They are bound and are fallen down: but we have risen up, and are set upright.

\* O Lord, save the King:

gem, & exaudi nos in die  
qua invocaverimus te.

Gloria Patri, &c.

V. Domine salvum fac  
Regem nostrum Georgium.

R. Et exaudi nos in die  
qua invocaverimus te.

Oremus.

**Q**UÆSUMUS omnipotens  
Deus, ut famulus tuus  
Georgius Rex noster, qui  
tua miseratione suscepit  
regni gubernacula, Virtu-  
tum etiam omnium per-  
cipiat incrementa: quibus  
decenter ornatus, & vitio-  
rum monstra devitare, hos-  
tes superare, & ad te qui  
via, veritas, & vita es, cum  
Regina Caroletta & prole  
Regia, gratus voleat per-  
venire. Per Dominum, &c.

and hear us in the day when  
we call upon thee.

Glory, &c.

V. O Lord, save George  
our King:

R. And hear us in the day  
when we call upon thee.

*Let us pray.*

**W**E beseech thee, O  
Almighty God, that  
thy Servant George our  
King, who by thy mercy has  
received the Government  
of this Kingdom; may al-  
so receive the increase of all  
virtues, with which being  
adorned, he may both avoid  
the monsters of vices, van-  
quish his enemies; and be-  
ing pleasing in thy sight  
come at length to thee, who  
art the Way, the Truth,  
and the Life, with Char-  
lotte our Queen, and all  
their Royal Family. Thro'  
our Lord Jesus Christ, &c.

In the Mass, besides the Commemoration in the Canon  
and the Memento for the Living, add to the last Collect,

**E**T famulos tuos Pium  
Papam, Joannem\* Antistitem nostrum, Georgium  
Regem nostrum, Carolet-  
tam Reginam, cum Prole  
Regia, cum populo et exer-  
citu sibi commissis, ab omni  
adversitate custodi, pacem  
tuam nostris concede tem-  
poribus, et ab Ecclesia tua  
cunctam repelle nequitiam.  
Per Dominum, &c.

**A**ND thy servants Pius  
our Pope, John\* our  
Bishop, George our King,  
Charlotte our Queen, toge-  
ther with all the Royal Fa-  
mily, the people and the ar-  
my committed to his care;  
protect them from all adver-  
sity, grant peace in our  
day, and defend thy Church  
from all evil. Through Je-  
sus Christ our Lord, &c.

\* This is only for the London District; in the Western, Charles;  
in the Middle, Thomas; and in the North, William, is to be named  
instead of John.

*A SKETCH of the BILL which passed in the Year 1778, for relieving his Majesty's Subjects professing the Popish Religion, from certain Penalties and Disabilities imposed on them by an Act of the Eleventh and Twelfth Years of the Reign of King William the Third; by which the Reader will see what Relief the late Act, which took place June 24, 1791, has afforded the Roman Catholics of this Kingdom.*

**A**FTER saying, it is expedient to repeal certain provisions in an Act of the Eleventh and Twelfth Years of William the Third, *for preventing the growth of Popery*: It enacts, that so much of the said Act, as relates to the prosecuting of Popish Bishops, Priests, or Jesuits; and so much as subjects Popish Bishops, Priests or Jesuits, and Papists keeping School, or taking upon themselves the Education or Government or Boarding of Youth, within this Realm, or the Dominions thereto belonging, to perpetual Imprisonment; and so much as disables Persons educated in the Popish Religion, or professing the same, to inherit or take by descent, devise, or limitation in Possession, Reversion, or Remainder, any Lands, Tenements, or Hereditaments, within the Kingdom of England, Wales, and Town of Berwick upon Tweed, and gives to the next of Kin, being a Protestant, a right to have and enjoy such Lands, Tenements, and Hereditaments; and so much of the said Act as disables Papists to purchase any Manors, Lands, Profits out of Lands, Tenements, Rents, Terms, or Hereditaments, in England, Wales, or Town of Berwick upon Tweed, and makes void all Estates, Terms, and other Interests or Profits out of Land to be made, suffered or done, from the Day therein mentioned, to or for the Use of any such person, or upon any Trust or Confidence, for the Relief of any such Person or Persons,— shall be repealed.

It further Enacts, that every Person having or claiming any Lands, Tenements, or Hereditaments, under Titles

not hitherto litigated, though derived from any Descent, Devise, Limitation, or Purchase, shall hold and enjoy the same, as if the said Act had not been made:

With a Proviso, that nothing in this Act contained shall affect any Action or Suit now depending, which is to be prosecuted with Effect and without Delay.

And that nothing contained therein shall extend to any Person bet to such who shall, within the Space of Six Calendar Months after the passing of this Act, or of accruing of his, her or their Title, being of the Age of Twenty-one, or who, being under Twenty-one, shall, within Six Months after he or she shall attain the Age of Twenty-one, or being of unsound Mind, or in Prison, or beyond the Seas; then within Six Months after such Disability be removed, take and subscribe the Oath following, which is to be administered in his Majesty's High Court of Chancery, or other Courts of Record at Westminster, Courts of Great Sessions in Wales and Palatine of Chester, Chancery or Common Pleas, in the Counties Palatine of Lancaster and Durham, or at any General or Quarter Sessions of the Peace, of any County, &c. of which a Register is to be kept and preserved, as prescribed by the Laws now in being, requiring Oaths from Persons taking Offices or Employments.

The additional Clause provides, that no Advantage shall be construed to extend to any Popish Bishop, Priest, Jesuit, or School-master, who shall not have taken and subscribed the Oath, before he shall have been apprehended, or any Prosecution commenced against him.

“ **I** A. B. do sincerely promise and swear That I will  
 “ be faithful and bear true Allegiance to His Ma-  
 “ jesty King George the Third, and him will defend, to  
 “ the utmost of my Power, against all Conspiracies and  
 “ Attempts whatever that shall be made against his Per-  
 “ son, Crown, or Dignity; and I will do my utmost  
 “ Endeavour to disclose and make known to His Majes-  
 “ ty, his Heirs and Successors, all Treasons and traiter-  
 “ ous Conspiracies, which may be formed against him  
 “ or them; and I do faithfully promise to maintain,  
 “ support and defend to the utmost of my Power, the  
 “ Succession of the Crown in his Majesty's Family, a-  
 “ gainst

" against any Person or Persons whatsoever; hereby ut-  
 " terly renouncing and abjuring any Obedience or Al-  
 " legiance unto the Person taking upon himself the Stile  
 " and Title of *Prince of Wales*, in the Life-time of his  
 " Father, and who, since his Death, is said to have as-  
 " sumed the Stile and Title of *King of Great Britain*, by  
 " the Name of *Charles the Third*, and to any other Per-  
 " son claiming or pretending a Right to the Crown of  
 " these Realms; and I do swear, that I do reject and  
 " detest, as an unchristian and impious Position, That it  
 " is lawful to murder or destroy any Person or Persons  
 " whatsoever, for, or under Pretence of their being He-  
 " retics; and also that unchristian and impious Princi-  
 " ple, That no Faith is to be kept with Heretics: I fur-  
 " ther declare, that it is no Article of my Faith, and that  
 " I do renounce, reject, and abjure the Opinion, That  
 " Princes excommunicated by the Pope and Council, or  
 " by any Authority of the See of *Rome*, or by any Autho-  
 " rity whatsoever, may be deposed or murdered by their  
 " Subjects, or any Person whatsoever: And I do declare,  
 " that I do not believe that the Pope of *Rome*, or any o-  
 " ther foreign Prince, Prelate, State or Potentate, hath,  
 " or ought to have, any temporal or civil Jurisdiction,  
 " Power, Superiority, or Pre-eminence, directly or indi-  
 " rectly, within this Realm. And I do solemnly, in the  
 " Presence of God, profess, testify, and declare, That I  
 " do make this Declaration, and every Part thereof, in  
 " the plain and ordinary Sense of the Words of this  
 " Oath; without any Evasion, Equivocation, or mental  
 " Reservation whatever, and without any Dispensation  
 " already granted by the Pope, or any Authority of the  
 " See of *Rome*, or any Person whatever; and without  
 " thinking that I am or can be aequitted before God or  
 " Man, or absolved of this Declaration, or any Part  
 " thereof, although the Pope, or any other Persons or  
 " Authority whatsoever, shall dispense with or annul the  
 " same, or declare that it was null or void. So help me  
 " God."

N. B. The new Oath taking place 24th July, 1791, the  
 above Oath is no longer made use of.

A BILL for the further Relief of the ROMAN CATHOLICS of England having passed into a Law, June the 10th 1791, which took place the 24th of the same Month, the following Charges were published by the four Vicars Apostolic in the different Districts of this Kingdom, and read in the Public Chapels, which we have inserted according to their Dates.

*To all the FAITHFUL, CLERGY and LAITY, of the London District.*

Dear Brethren,

**A**T length the day is arrived, when I may congratulate with you on the greatest of blessings—THE FREE EXERCISE OF OUR HOLY RELIGION.

A humane and generous Legislature has seen the oppression under which we laboured, and, by an Act worthy of its enlightened Wisdom, has redressed the grievances of which we complained.

As our emancipation from the pressure of penal laws must awaken every feeling of a grateful mind, hasten to correspond on your part with the benignity of Government. Hasten to give to our gracious Sovereign that test of loyalty which the Legislature calls for, and to disclaim every principle dangerous to society and civil liberty, which has been erroneously imputed to you.

Continue to pursue an uniform virtuous line of conduct, giving no offence to any man, that our ministry be not blamed. Provide things good not only in the sight of God, but also in the sight of all men; and let an universal benevolence ever characterize you in the eyes of your fellow-citizens.

Though you be not admitted to an equal participation of rights, continue to shew yourselves deserving of that favour: and continue to implore the divine blessing on your KING and COUNTRY. For the rest, Brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and love shall be with you.

London,  
June 14, 1791.

JOHN CENTURIEN, V. A.

CHARLES.

CHARLES, BISHOP of RAMA,  
VICAR APOSTOLIC,

*To all the Faithful, Clergy and Laity, in the Western  
District.*

ON the present occasion we hasten to congratulate you on the new favours granted by the Legislature to the Catholics of this Kingdom, by an Act passed in the 31<sup>st</sup> Year of the Reign of his present Majesty King George III. a great part of the former Penal Laws are now happily repealed and annulled. As a condition to be entitled to these privileges, the Legislature has prescribed an Oath of Allegiance to be taken. The Oath, first presented to be sanctioned by Parliament, appeared to us exceptionable, in some of its articles, as derogatory to our Religious Principles. Applications were therefore made to have that Oath superseded, and to obtain, in its stead, either the Oath we took in the year 1778, or the other Oath (which is nearly the same) taken by the Irish Catholics in 1774. The Parliament has been graciously pleased to admit our requests and to pay regard to our conscientious difficulties, and has therefore adopted the latter Oath with a few alterations. They have even condescended to let us know, that they did not intend to intrench on our Religious Tenets; their view being only to secure our Loyalty and Allegiance, and our faithful adherence to the Constitutional Settlement of the Government.

Having premised these observations, we now announce to you, that you may safely and conscientiously take the Oath prescribed in the said Act of Parliament.

In a former Pastoral Letter we exhorted you to be faithful and firm in your Allegiance to the King, and full Submission to the Civil Government, nor have we indeed observed your having been in the least deficient in that duty. We here forcibly repeat the same, it being the positive dictate of Religion, according to that injunction of the Apostle: *Let every soul be subject to higher Powers. He that resists Power, resists the ordinance of God.* (Rom. xiii. 1. 2.) Express your grateful acknowledgments for the new Benefits received by the Benevolence of the Legislature. Pray for the prosperity of your Country, and

and for the Divine Blessings on our gracious Sovereign and the Royal Family.—Let now Dissensions subside, and All unite in the sweet comforts of peace and concord.—In these licentious times be particularly solicitous to gain the protection of Heaven, and to avert the dreadful effects of Divine Anger; for which purpose, be faithful in your duties to your God, withdraw yourselves from the pleasures and boundless dissipation of the world, and be careful to employ your time in such occupations as may be acceptable to your Sovereign Master, and may raise a treasure of merit to be the object of infinite reward to you hereafter. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communication of the Holy Ghost be with you all. Amen.*

CHARLES RAMATEN, V. A.

*Bath, June 28.*

1791.

WILLIAM, BISHOP OF ACANTHOS,  
VICAR APOSTOLIC,

*To all the Faithful, Clergy and Laity, in the Northern District.*

WITH great joy we seize this opportunity of expressing to you our congratulations; on the present repeal and abolition of great part of the PENAL LAWS; and on the recent extension of favours granted by the LEGISLATURE to the Catholics of this Kingdom.

To several clauses of the OATH, which was first inserted in the Bill, that was presented for obtaining the aforesaid privileges, we had serious objections; and, induced by our zeal for the public welfare, we ventured respectfully to lay the same before Parliament. We are truly happy in being able to assure you, that Parliament graciously attended to them, and finding them, according to our principles, well founded, kindly condescended to substitute the OATH taken by the IRISH CATHOLICS in 1774, with the addition of the title of the Act of the Settlement of the Crown in the reigning Family. And this too solely to fix and determine our Allegiance to his Majesty's Family, without the most remote intention of infringing on any of our RELIGIOUS TENETS or PRINCIPLES in the smallest degree, or of hurting the feelings of

of the most timorous, as the explanations given by several of the Lords in the House in their official capacities, and admitted by the rest as the sense of the whole House, plainly demonstrate.

Wherefore we now inform you, that you may **LAWFULLY** and conscientiously acquiesce, in taking the **OATH** inserted in the said **Act of Parliament**.

It may appear unnecessary to exhort you to be faithful and steady in your Allegiance to the **KING**, and constant in your obedience to the civil **GOVERNMENT**, as we are well convinced of your dutiful sentiments in that regard. We earnestly intreat you to thank God for these signal favours, and to beseech him to direct and inspire you, to make a discreet and prudent use of them. Express your obligations and gratitude to the mildness and condescension of the **LEGISLATURE**, and of our present benevolent **GOVERNMENT**. Pray for our **COUNTRY**, and our gracious **SOVEREIGN**, and the **ROYAL FAMILY**. Be particularly vigilant, to avoid every offence that may again provoke the anger of God, and draw down heavier judgments upon our heads, than those from which we have been delivered. Strive by every means to render yourselves pleasing to him, and to edify others by your good works. Love one another, and study peace: remembering withal, that notwithstanding any privileges that can be granted in any Country, or any favourable circumstances that may present themselves of acquiring a greater share of the goods of this world, as they are called; that still we are only pilgrims here, and have not a permanent city; but must continue to seek a *Country*, in which alone we can find secure peace and eternal happiness.

*The Grace of our Lord Jesus Christ be with you all. Amen.*  
YOKK, June 30, 1791.

✠ WILLIAM ACANTHOS, V. A.

THOMAS, BISHOP OF ACON,  
VICAR APOSTOLIC,

To all the Faithful, Clergy and Laity, in the Middle District.

HAVING, by a late **Act of Parliament**, been eased from the heavy Load of many very severe Laws, and cruel

eruel penal Statutes, that have long hung over the Heads of the Professors of the Roman Catholic Religion; and, by a most gracious Sovereign, an indulgent, compassionate, enlightened, and wise Legislature, having been in some Degree emancipated and made free, I cannot too early, or too much recommend to you to persevere in the same steady Principles of Loyalty and Attachment to the best of Sovereigns, which I am very sure have ever influenced and directed you; and to shew forth, at least, the same Submission and Obedience to your Rulers and Governors, for which in the worst of Times, when most unjustly calumniated, and under the Lash of most severe Laws, you have most eminently distinguished yourselves. Convince those great and good Men, who have so generously stood forth, in bringing forward your distressed and lamentable Situation, that their Commiseration and Humanity have not been ill bestowed, or conferred upon an ungrateful Race: On every Occasion shew that you are good Subjects, and that you are as ardent and zealous to promote the Glory and Welfare of the Nation, as far as your limited Circumstances will allow, as much as any Members of the Community. Time may come, when rivetted and inveterate Prejudices may be quite laid aside, and when Roman Catholics in this Country, may live in as much Concord and Harmony with their Fellow Subjects, as they do in other Protestant Countries. In the mean while an Oath has been proposed, and required to be taken, by all Catholics, which has been so cautiously worded, that, as it does not clash with any of the Principles or Articles of our holy Religion, cannot fail to be taken willingly, and to be subscribed to by all the Catholics of this District, without Scruple or Difficulty. In the Words, in which St. PAUL addresses himself to the PHILLIPPIANS, I address myself to you, Brethren: —*Fulfil ye my Joy, that you be of one Mind, having Charity, being of one Accord, agreeing in Sentiment: Let nothing be done through Contention, neither by Vain-glory but in Humility. Wherefore, my dearly Beloved, with Fear and Trembling work out your Salvation, that you may be blameless and sincere Children of God, without Reprof. And may the Peace of God, which surpasseth all Understanding, keep your Hearts and Minds in Christ Jesus.* II APR

THOMAS ACONEN, V. A.

Longbirch, July 19, 1791.